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think "high" churchmanship is exclusiveness, aristocracy, individualism, and ceremony will call the point of view "low" church. As a matter of fact, however, the book is a plea for the highest type of real churchmanship; the churchmanship that demands all life as its field and all Christians as workers in that field. The influences of Hatch, Harnack, and Sabatier are noticeable upon the thought of the book, but the development of the social conception of Christianity is bold and striking. It is a suggestive contribution to the literature of the new and quiet reformation at work in our church life. Our institutional Christianity must be reformed and transformed in the spirit of these lectures, or God will raise up another institution to do Christ's work. Common-sense and Christian grace mark these utterances which, coming as they do from the Dean of Ripon, will surprise many a "dissenter," who has prided himself on a breadth of view not to be found in the Anglican communion.

THOS. C. HALL.

THE UNION THEOLOGICAL SEMINARY,
New York, N. Y.

A STUDY OF SOCIAL MORALITY. By W. A. WATT. Edinburgh: Clark; New York: Imported by Scribner, 1901. Pp. xiii + 293. \$2, *net*.

THE editors were doubtless without conscious irony when they assigned this book to a sociologist. That more than Delphic word "social" enables the writer who lays hold upon it to flatter his soul that commonplaces so labeled mysteriously acquire peculiar merit. It also serves admirably as a clue to ready classification of a book in the capacious category "sociology." The consequences of this ambiguity are apt to be both humorous and tragic, but these diverse aspects of the case do not often present themselves to the same persons. In this instance the author may well think of himself as having fallen among the Philistines. The reviewer finds it impossible to deal sympathetically with the book, for its criteria of morality seem utterly nebulous in comparison with those by which the sociologist attempts to determine the values of conduct.

As a confession of ethical faith the volume is respectable. The author has dignified and worthy views of the relations between certain phases of conventional moral conceptions. This does not afford a sufficient reason, however, for the appearance of his views in print. They add nothing to the force or vividness of our traditional moral

statements. They certainly open no new outlook for closer criticism of conduct.

The author seems to be half-conscious that his discussion has very remote relations to actual problems of conduct. On p. 285, for example, he concedes by implication that what he has written has little "direct bearing upon life," and he refers to the study of comparative jurisprudence as one of the pursuits that would yield more concrete ethical results. He cannot be said, therefore, to have done much toward accomplishing his purpose of "helping the reader to classify his conceptions of the whole" (Preface).

One must choose today between purely formal ethics and a theory of conduct which distinctly presupposes a sociology as its setting. One may speculate about "justice" or "benevolence" or "truthfulness" without knowing or supposing very much about actual reactions between human beings, and the speculations will be correspondingly worthless as guides of conduct. If we are to get a critique of actual conduct, we have to begin with insight that every human act is in large part a consequence of the acts of all the persons who had previously lived, and it is a condition of all the conduct of all the persons who will subsequently live. The laws of genuine morality are expressions of the relations of cause and effect between actions. There can be no moral code, at once coherent and available for concrete application, that does not posit an analysis of the functional relations of all classes of acts within the whole human life-process. A discussion of the type contained in this volume seems to the sociologist merely a profitless organization of words. There may be persons to whom it would be edifying, but they cannot be people who are in very close touch with concrete problems.

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LABORATORY AND PULPIT: The Relation of Biology to the Preacher and His Message. *The Gay Lectures*, 1900. By WILLIAM L. POTEAT. Philadelphia: The Griffith & Rowland Press,¹ 1901. Pp. 103. Cloth, \$0.50; paper, \$0.25.

FROM the laboratory, in three charmingly written lectures, Professor Poteat tells some plain truths which it were well the pulpit should heed. The biological revolution "imposed the necessity of revision

¹ Though bearing the imprint of this firm on the title-page, the copyright is by the American Baptist Publication Society, which is probably the publisher.